3t Mukherjea O, Y-4,5 (ca. 1933-1939) 1962
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have initiated him into the full rights and responsibilities of adult manhood. The ceremony concludes with the appeal to the *Monren hor*, "We were black like crows, now we are white as white paddy-birds, you five men are our witnesses" (Campbell).

Cicatrization (Sika)

The Santals have some marks looking like vaccination scars on their left-forearms, midway between the wrist and the elbow. These signs seen on the outer side of the forearm, contain an odd number of marks as one, three, five, or nine. It is customary for the male children to wear these *Sika* marks, and the ceremony is generally performed within their twelfth year.

For cicatrization, they use a rag rolled to a thickness of about an inch and a half and shaped like a candle. An odd number of spots on the forearm are then spat upon, and the improvised candle is then made to stand on the saliva, which slowly burns and scalds the skin. The hands of the boy, who rolls in agony, are caught hold of by two men till the process is finished. Thereafter, the wound is healed by the application of a moss called *Sealom* (a fresh water Alga, *Mongeotea immersa*, West).

If you question a Santal as to why they have an odd number of these marks, he will readily answer

4: Biswas D, E-3, 4 (1931-1945) 1956
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174 witches. But the majority comprises of herbs and sometimes also minerals, leading one to suspect strongly the influence of Hindu indigeneous Kaviraji treatment which had been universally adopted (ancient Hindu medicinal treatises having been translated into Arabic and passed through it into mediaeval European pharmacopoeia). Thus for instance the use of Rasa-Sindur is distinctly Hindu, the word Rasa being the old Hindu word for a form of preparation of mercury. Similarly, some names such as Kababchini or tobacco-water show post-Mahomedan adoption.

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824 It may be mentioned here that there is a seasonal ceremonial called Ranjagao for the vitalising or blessing of medicinal plants in general, at the time of the autumnal Dasai parab. This has no reference to any special ingredients but increases the effectiveness of medicine in general. There are certain instructions given as to the time and mode.

757 The method of diagnosis, generally followed, is by feeling the pulse as amongst the Hindu Kavirajes.

[759] (b) **Tejo Theory**

753 The Santal calls in the Rarantic for diseases due to natural causes. But he also has a theory of disease which in his scientific viewpoint is as natural a cause as infection caused by bacteria. But we can look upon it as an agency which is natural and yet supernatural and sometimes also diffused with human agency. According to them diseases would be caused by a tejo which may be large or very miscroscopic. These tejos are located in different parts of the body, some at the root of the nose and some in different parts of the body.

4; Biswas D, E-3, 4 (1931-1945) 1956
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The Santals have many things of value in their culture. There are many elements that are well worth preservation and which have a great deal to teach the so called civilized neighbours. 177

The Santals have a large number of folklores and folk songs which contain many new ideas and thoughts. Their art of recreation brings a balance in their life which is lamentably absent in the civilized neighbours. 538

The political organisation of the Santals is worth studying. Although they have neither studied any literature on this line nor they have any written constitution yet they are extremely disciplined people and are managing their tribal affairs in a highly democratic way. The communal life of the Santal is well organised, in which everything is shared even joy and sorrow of one is the joy and sorrow of the whole community. This virtue is lacking in the so called civilized society where life is individualistic and so we find more selfishness in civilized people. 66 62 184

The knowledge of herbs and medicines of the Santal medicine-men is highly developed. Rev. P.O. Bodding with the help of two qualified doctors, Mrs. Bodding M.B. & Ch.B. (Edin) and Dr. B.B. Bogh, collected a large number of plants and other stuff used by the Santal medicine-men. He published the names of the plants and other stuff, the list of prescriptions and veterinary medicines in the memoirs of the Asiatic Society of Bengal in two parts.[1] Rev. Bodding men- 278 756 757 278 757 278

1. P.O. Bodding—Studies in Santal Medicine and connected folklore—Memoirs of the Asiatic Society of Bengal (Calcutta) Vol. X No. I p. 1-132 and No. II p. 133-426 (1927).

4; Biswas D, E-3, 4 (1931-1945) 1956
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759 tioned in his introductory remarks the following, "When
• 278 in January 1890 he came out to the Santals, he was from the very first brought into contact with their medicine. It did not take long to be made aware of the Santals having medical treatment and medicines of their own, and of their belief in this. They might doubt the efficacy of certain medicine; but many were affirmed to be proved, as they called it.

It was not seldom to hear them profess to be able to cure what European doctors consider hopeless. In some cases (not hopeless ones) that came to the writer's notice is also seemed to be a fact that they had applied remedies of an efficacious nature. There is just the possibility that among the many ingredients used by them some few might be found that are not known to western science as medicines".

278 If these medicinal ingredients be scientifically analysed and tested, something of value might be found and thereby the modern medical science may be benefited.

157 Above all the Santals are well known for their simplicity, honesty, straightforwardness, frankness and sincerity in thought and action. It is regrettable that
[178] these virtues of the Santals are gradually disappearing as a result of unregulated cultural change.

177 Thus from the above it appears that Hinduism has not brought any appreciable change in the Santal culture. Except the introduction of a few Hindu gods and goddesses no other change can be found in the Santal religion. In social sphere there is no effect. In material culture some minor changes have taken